1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

no means impossible that infanticide is practised. Upon this vexed question, however, I have on the one hand no tangible evidence, and on the other a great number of denials.

Naming. It is necessary to make sure that the child is to survive and thrive before a name is given it, though the reason for this delay is not made clear. There seems to be no actual formality of name-giving, but some person is asked to stand godfather or godmother to the child, who will take his or her name. This person is called *tato* (a reciprocal term between godfather and godchild). There is no reluctance on the part of the *tato* to undertake the few obligations which belong to this relationship. A man wishes to have his name carried on by another after his death. If he have children he hopes that one of them will honour him by bestowing his name on a grandson. If he be childless he exclaims, 'Who will catch my name?' and hopes that some friend or relative will solve the difficulty by asking him to stand as *tato* to one of his children. An old woman said she expected one of her daughters to name a future child after her; adding, however, that if she did not—well, it would not matter; she would just die without leaving her name behind her. I know of no article of belief which would make this namesake system necessary. The principal motive appears to be the desire not to be forgotten. Not infrequently the relation is a posthumous one: the relatives of the deceased say they are 'very sorry for him' and must not allow him to be forgotten. The two *tato* do not stand in any special kin relationship to one another. In various instances noted, the elder has been to the younger either *abije* (pat. grandfather), *abije* (mat. grandfather), *mama* (pat. uncle), *nobo*, and *simbo*; and in the case of women, *abije* (mat. grandmother) and *tata*. A woman may pay a second husband the compliment of naming his son after her first husband, so as to perpetuate the latter's memory.

A few mutual obligations belong to the *tato*. At the child's birth his *tato* brings firewood for the comfort of mother and child; and a female *tato* is supposed to wash the new-born baby. Continual presents of food are given, and the elder *tato* will take an interest in and make a pet of the

1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

younger. It appears that it is his special duty to make the perforations in the child's ears and nose. Return presents of food are made by the child's father; and it will stay from time to time in the elder *tato's* house and give him some assistance in his garden.

An Orokaiva child invariably has two alternative names, and frequently more. The 'name proper' (*javo be*) is that of its *tato*; the alternative, a nick-name, is called *javo isapo*, the 'small name'. A child may acquire his *javo isapo* by some accident of birth, e.g. one is called Ijita ('In the Sun') because she was brought to birth in a hot sunny place; another Bokoru ('Swamp') because he was born in a swamp; another is Pokoembo, because of a congenitally malformed foot. Such nicknames may be given for what must seem to us the most bizarre reasons. A man returning from a flood-time hunting expedition happened to fall into a hole full of water; on reaching home and finding that his wife had presented him with a child, he named it Hotera, 'In the hole'. Another returning home found that his son had died and was already wrapped or swathed (*egari*) in pandanus mats for burial. He cried, 'Open the mats for me to see my son', and gave to a child born shortly afterwards the somewhat ghastly name of Egari.

The *javo isapo* may be acquired at any age. A boy is named Sombi because as a youngster he captured a small lizard (*sombi*) and showed it to his parents. Another is Dumai, because on the occasion of a former cannibal raid he ran with the speed of a *dumai* or meteor—whether towards or away from the enemy was not specified. A third is called Jipari or 'shaker', because having survived a blow from a stone club, he startled or impressed his friends by the jerking or shaking (*jipari*) of his head. The commonest source of Orokaiva names, however, is simply the bush, and the frequency of botanic names, i.e. of trees, plants, and so forth, will be referred to in Chapter VIII, where it will be shown to bear on the question of the Plant Emblem.

Still another method of acquiring a name will call for notice in another place. This is the assumption by the slayer of the name of the slain. Whatever be the reason for this